





## Missions.

From the Missionary Herald.

## Ojibwas.

LETTER FROM MR. AYER, DATED AT POKEGUMA, AUG. 1841.

For some years past war parties from the Sioux and the Ojibwas have been alternately making incursions into each other's territory, killing those who fell in their way, committing various depredations, and carrying terror wherever they approached. This state of things has been an impediment in the way of improving the character of the Indians, and caused those bands residing in the neighborhood of their enemies to pass their lives in continual alarm and danger. It has also been a source of many trials to the missionaries. At Pokeguma, which was one of the Ojibwa settlements nearest the Sioux country, there were a number of Christian Indian families residing under the care and instruction of the mission. Mr. Ayer writes—

War has desolated Pokeguma. On the morning of the 24th of May, more than a hundred Sioux fell upon our quiet settlement, and in two short hours made it a scene of war and death. The enemy bore away the scalps of two interesting girls, one a scholar of our school. A Christian Indian brother was severely wounded in the arm, and two sons of another brother were wounded, one in the head and the other in the shoulder. Two or three others were slightly wounded. The enemy left two or three of their dead behind. They did not molest us, or injure any of our property.

Five days after this event all the Indians, including our own people, left to flee north. A few families including two of the Christian Indians went directly to La Pointe. All the others went some distance up the St. Croix. None have returned, except two or three, who tarried here but a night.

About twenty days after the Indians left here Mr. Boutwell and wife arrived. He met some of our people near the head waters of the St. Croix, sad and hungry, earnestly desiring to return to their homes as soon as they could in safety. Shortly after Mr. Boutwell's arrival I went to St. Peter's to learn whether the Sioux agent could exercise his authority in preventing any further aggressive acts upon our people, and also to learn definitely the feelings and designs of the Sioux towards them. All hope of governmental interference was wholly cut off. The agent expressed much regret that such was the state of things, but said he could do nothing effectual to arrest the evil. The most decided hostility was evinced by the Sioux, and we returned home with the full conviction that there was no alternative left to our Indians but to fight or die, if they remained at Pokeguma.

Soon after my return, Mr. Boutwell started for La Pointe, intending to visit the Indians by the way, who had gone from here. His object in going out was to look after our people, inform them of the result of my visit to St. Peter's, learn their intentions with reference to returning here, or wintering at La Pointe or some other place, and to counsel and advise them in their trying circumstances. He also carried an invitation from the Mille Lac band to our people to go, with their teachers, farmers, and blacksmiths, and settle there. Mr. Boutwell was absent three weeks. He found most of our people at La Pointe, under the care of Mr. Hall, who furnished them with work sufficient to help them to their daily food.

The annuity to the Indians will be paid late in the fall, after which our people intend leaving La Pointe and traveling towards Pokeguma by St. Croix and Kettle rivers, hunting by the way. We do not expect that a single party will return here to stay a day. We intend therefore to follow them in their encampments, itinerating as circumstances allow. I purpose soon myself to go to La Pointe and follow them as they leave that place for winter quarters.

About four weeks since a large party of Sioux, supposed to be 200, went to Yellow Lake in search of Ojibwas. We learned from a gentleman recently from St. Peter's that they took one scalp. Their spies have been here since our Indians left. Mr. Pond of St. Peter's recently sent us word that in case the Indians returned here, or to his vicinity, the Sioux would most certainly attack them. They seem resolved to blot out the name of Pokeguma from under heaven.

They doubtless feel much chagrined at the failure of their spring's campaign here. They left St. Peter's in three bands, who took different routes, intending to fall, one after another, upon this place and so leave them neither root nor branch remaining. The first party turned back when within twenty miles of Pokeguma. The second party turned back at the falls of St. Croix, with the loss of two sons of the principal chief, who were killed by the falls at the time on business. One of these was killed, the other escaped unhurt. The third party of a hundred and eleven killed only two girls, and took them by surprise, and lost two warriors. One other was also, as is supposed, mortally wounded.

We have been waiting, looking for further developments of Providence to direct our course. A gentleman from the falls who recently visited St. Peter's, wrote us a few days since, that a treaty had just been held with the Sioux, by which their whole country was ceded to the United States for Indian purposes. The Sioux were to be removed to the extreme western part of their country, where they are to have mills and houses erected and farms improved at the expense of the United States. Tribes from the east are to be located on a part of the said territory, etc. When the removal of the Sioux takes place our people may return home in safety.

## The Departure of the Amistad Africans.

These interesting personages, thirty five in number, being all that survive, embarked at New York, on Wednesday, for Sierra Leone, on board the barken Gleaner, Captain Mox, accompanied by the Rev. Mr. Steel, Rev. Mr. Raymond and Mrs. Raymond, missionaries, and Mr. and Mrs. Wilson, teachers. From Sierra Leone they anticipate no difficulty in reaching their own country, which is believed to be at no great distance.

The farewell of the missionaries and Africans was taken at the Tabernacle on Sunday evening, the exercises being generally similar to those at the exhibitions held in this city and elsewhere, for the purpose of increasing the Median funds. In addition, the Rev. Mr. Jocelyn, in behalf of the committee addressed the missionaries and teachers, and some other addresses were delivered. The ceremonies were repeated on Tuesday evening at the Methodist church for colored people, in Church street. At this meeting the following correspondence was read.

To the Honorable John Quincy Adams.

Most respected Sir—The Mendi people give you thanks for all your kindness to them. They will never forget your defence of their rights before the

great Court at Washington. They feel that they owe you a large measure, their deliverance from the Spaniards, and from slavery or death. They will pray for you as long as they live, Mr. Adams. May God bless you and reward you. We are about to go home to Africa. We go to Sierra Leone first, and then we reach Mendi. We will tell the people of your great kindness. God missionary will go with us. We shall take the Bible with us. It has been a precious book in prison, and we love to read it now we are free! Mr. Adams, we want to make you a present of a beautiful Bible! Will you please to accept it, and when you look at it, or read it, remember your poor and grateful clients? We read in this Holy Book, "It is not the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. Blessed be the Lord, who has not given us a prey to their teeth. Our soul has escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped. Our help is in the name of the Lord who made Heaven and Earth."

For the Mendi people.

CINCQUE, KINNA, KA-LE.

Boston, Nov. 6th, 1841.

Boston, 19th Nov., 1841.

Dear Sir—I received and accepted with thanks, the elegant Bible presented to me by Cinque, Kinna, Kale, and the thirty-two other Mendians, who are indebted to you, and your benevolent associates, for their lives, certainly for their deliverance from an unjust prosecution, and from imprisonment, and finally for the means of returning to their own country.

I enclose herewith my answer to the address of Cinque, Kinna, and Kale, in behalf of the whole number, inserted before the title page to the volume. Lack of room prevents me from giving the answer, with my best wishes for their safe return home, to them. I have been unwilling to meet them in any public exhibition, which might have the appearance on my part of an ostentatious display of the service which it had been my good fortune to render them—a service of which I have no pride, but a strong propensity to be proud, and of which I feel that all pride and self-approbation ought to sink into the sentiment of humble and fervent gratitude to God. The silent gratulations of my own conscience, for the part I have taken in these concerns, are too precious to seek for the praise or to hazard the censure of public assemblies. But I could not refuse to take an interest in their welfare, and to hope for the consummation of your kindness to them in the accomplishment of their restoration in freedom and safety to their native land.

I am, with great respect,

Dear Sir, faithfully yours,

JOHN QUINCY ADAMS.

Boston, 19th Nov., 1841.

To the Mendi Africans, Cinque, Kinna, Kale, and thirty-two others, about to return to their native land.

My FRIENDS—I have received the elegant Bible, which you have presented to me through your true and faithful friend Mr. Lewis Tappan. I accept it and shall keep it as a kind of remembrance from you, to the end of my life. It was from that book that I learned to espouse your cause when you were in trouble, and to give thanks to God for your deliverance.

I am glad to learn that you have the prospect of returning safe and free to your native country; and I hope and pray that you may pass the remainder of your lives in peace and comfort there. Remember with kindness those worthy persons who befriended you in your captivity here, and who now furnish you with the means of returning home, and tell your countrymen of the blessings of the book which you have given to me. May the Almighty Power who has preserved and sustained you hitherto, still preserve and sustain you, and to that of your country all that you have suffered, and all that may hereafter befall you. From your friend,

JOHN QUINCY ADAMS.

Mail.

JOHN QUINCY ADAMS.

Slavery.

For the Christian Reflector.

## Worcester County North Division Anti-Slavery Society.

Agreeably to adjournment, this society assembled at Gardner on the 7th of Nov., 10 o'clock. Prayer was offered by J. T. Everett, in the chair.

Some members of the business committee being absent, a new committee were appointed, consisting of the following persons, viz: Rev. Mr. Lincoln of Gardner, J. A. Collins of Bourne, White, H. Holden, Rev. Mr. Stacy of Boylston, Messrs Brown and Glazier of Gardner.

A letter from Mr. Garrison, addressed to Rev. Sumner Lincoln, was then read by the chair.

Bro. Sumner Lincoln, chairman of the business committee, reported in part, the following resolutions for discussion, viz: Whereas, all the churches of this country are avowedly based upon the teachings of Jesus Christ, professing to inculcate a conformity to his precepts, which require love to God and love to men, 'doing to others as they would that others should do unto them,' and loving their neighbor as themselves; and whereas, it is a universally admitted principle of the American church, that liars, thieves, robbers, adulterers and murderers ought not to be recognized as disciples of the meek and lowly Jesus—thus being clearly demonstrated by its withdrawing Christian fellowship from those openly in the practice of these crimes as defined by public opinion;

And whereas, slavery is a combination of all crimes, and necessarily violates and tramples upon every commandment in the decalogue; and it is in fact a system of theft, robbery, adultery and murder; and the bodily sufferings and excessive toil to which the slaves are continually subjected, are the legitimate results from the acquired right of one man holding another as property, therefore, one man holding another as property, therefore, is a crime, and the churches of the free States, in fellowshiping slaveholders, slaveholding churches, and those churches and members which are in fellowship with slaveholding churches, are, according to their own avowed principles of action, recreant to the principles of Christianity, unworthy the high name they assume, and should be disowned by every true Christian.

Resolved, That all the religion, preached, used and professed, with the approbation of slaveholders, in the slave States, was embraced by the slaves, and carried out in the life, it would not give a single slave a holy Christian character.

The above resolutions were very fully discussed by Messrs. Lincoln, Collins, Stacy, S. S. Smith and others, when the meeting adjourned to 2 o'clock, P. M.; prayer being first offered by Rev. Mr. Lincoln, of Gardner.

Afternoon.

The meeting was opened by prayer, by Rev. S. S. Smith of Westminster.

The business committee presented the following resolutions:—

Resolved, That this meeting has learned, with emotions of horror, coupled with indignation, of the barbarous and inhuman treatment which Dr. Mann and several other respectable citizens of Boston have received at the hands of the Eastern Rail Road Corporation, simply for protesting against the forcible ejection of a respectable colored man from the first class of cars, after he had paid the highest price for his ticket.

Resolved, That the memorial should be sent from every quarter of the State, to the next Session of the General Court of this Commonwealth, praying that the power granted to the Rail Road Corporation should be so defined, as to prevent these corporations from insulting, and proscribing those who may travel upon their respective routes, solely on the ground of their complexion.

Resolved, That we recommend to those who may be travelling to New York or Portland, to patronize the Boston and Norwich, in preference to the Providence and Stoughton, and the Boston and Newburyport Rail Road, inasmuch as colored people, by these companies, are respected and treated as equal human beings.

Resolved, That the overwhelming prejudice that prevails in this country against the colored people is pre-eminently nefarious, and justly exposed to become a hissing and a by-word among all the monarchial and despotic nations of the earth.

Resolved, That Justice Simmons, of the Boston Police Court, in acquitting Harrington, a conductor on the Eastern Rail Road, on complaint of Dr. Mann, for an assault on his person for protesting against the ejection of an individual, solely on the ground that public opinion required a separate car for colored people, is not only unchristian and anti-republican, but infamous, and should meet with the unqualified disapprobation of every lover of justice.

The above resolutions elicited some very spirited remarks from Messrs. Collins, Smith and others, after which they were adopted unanimously.

Mr. Lincoln, of the business committee, presented the following resolutions, viz:—

Resolved, That the American nation, in giving legal protection to slavery, has given to its highest sanction, and pledge to its support all their physical power.

Resolved, That as consistent abolitionists, as friends of the slave, we solemnly pledge ourselves as constituent parts of this nation, to withdraw our sanction, and all our physical power from its support.

Resolved, That slavery could not exist in this country were it not for the protection it receives from the free states.

Mr. White presented the following resolutions:—

Resolved, That of the signs of the times, none are more cheering than the disposition manifested in some of our churches to agitate the subject of slavery—to withdraw Christian fellowship from all slaveholding institutions, and from all persons who designedly sustain the institution of slavery—and that the duty is solemnly binding upon abolitionists who are members of Christian churches to see to it, that the subject is brought directly before their respective churches, and that definite action be had thereupon.

Resolved, That among the faithful Anti-Slavery journals, the Liberator stands pre-eminent, and being edited by a man whose motto is, 'My country is the world, my countrymen are all mankind,' and who conducts it upon principles of 'no concealment and no compromise,' it is eminently worthy of the patronage and support of all true-hearted abolitionists.

Resolved, That the charge of infidelity, raised against many of the friends of the slave, is both untrue and false, and receives its currency by the efforts of those who love sects better than humanity.

This resolution, after some discussion, was, on motion of Mr. Lincoln, indefinitely postponed. He objected to the resolution upon the ground that it might be deemed a censure upon infidels, which would not be proper upon the anti-slavery platform.

Voted to adjourn to half past six in the evening.

Meeting opened by prayer, by Rev. Mr. Stacy.

Mr. Lincoln presented the following resolution:—

Resolved, That we will strenuously endeavor, by well-doing, to put to silence the slanderous charges proceeding from the ignorance of foolish men.

Adopted unanimously.

The resolutions presented in the morning and in the afternoon, upon which no action had yet been had, were now taken up, and after being fully and ably discussed, were adopted by the following vote:—

Resolved, That the next annual meeting of the society at Barre, on Friday, the 7th day of January next.

The meeting was well attended, and throughout the day and evening, it was one of deep and thrilling interest. The speakers manifested an excellent spirit, and they were listened to with the greatest attention. It was indeed good to be there. At about half past nine, a collection was taken up, amounting to about thirty dollars, when, after an appropriate prayer by the President, J. T. Everett, the meeting adjourned, sine die.

CHARLES WHITE.

Sec'y pro tem.

Mr. Brigham's Farewell.

Cases like the following seem to be multiplying, and, unless Baptist Abolitionists shall be permitted to introduce the subject of slavery into the churches of which they are members, similar cases will unavoidably occur. We have never, by anything we have said or done, given countenance to either a rash and indiscreet introduction of this or any other subject, or a hasty withdrawal from a church for any cause. If B. Brigham's statement is correct, and we certainly have no reason to doubt it, the church in A. is in the wrong. It is proof enough of this that such a vote was passed, determining that the church ought not to take action on the subject of slavery for or on what subject ought the church to take action, if not on this? Let the reader give Mr. Brigham's statement a candid perusal. He has expressed our own views and described our own experience, in the introductory paragraph of his letter to the church; and we believe similar experiences are by no means uncommon. May the spirit of God bring professed Baptists back to the true Baptist faith and practice.

Abington, Nov. 30, 1841.

To the Editor of the Christian Reflector:—

Dear Sir,—The position assumed by the Baptist Church in this place in regard to the great subject of American Slavery, and the important moral questions connected with it, has been the subject of my long letter. I have labored much with them in order to convince them of their duty to speak and act as a church, against that wicked and accursed system; until I have been, by a vote of the church, set aside from their communion, and denied the privilege of calling a meeting of the church to consider this subject.

Since I addressed to them this letter, I have been charged by them, of slandering the church, making assertions in relation to them which are not correct, viz: pronouncing a libel upon them, &c. This I was fully aware of. The south have often made the same declarations, against their friends the abolitionists. They were made in regard to our Savior. If speaking the truth in love be slander, then was Martin Luther a slanderer, and all those holy men of God who have been a terror to evil doers, since the world began. The south have often made the same declaration, against their friends the abolitionists. They were made in regard to our Savior. If speaking the truth in love be slander, then was Martin Luther a slanderer, and all those holy men of God who have been a terror to evil doers, since the world began. The south have often made the same declaration, against their friends the abolitionists. They were made in regard to our Savior. 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## Poetry.

## The Elect.

BY WM. B. TAPPAN.

## Question.

ELECT OF GOD! and who is he?  
What path by him is trod,  
Shut up to few—all men free,  
Where through the Elect of God?  
Unriddle ye the maze, who can:  
The mystery explore  
For me, a weary, wildered man,  
Who longs to find the door.

## Answer.

ELECT OF GOD!—he who repents;  
Reforms, without, within;  
Who loathes all evil thoughts, intents,  
And every darling sin;  
Hating his lusts and loving Christ,  
He, unawares hath trod  
The happy path to peace, unpriced,  
He is the Elect of God!

## Question.

But what if wandering far from home,  
A beggar in his woe—  
And choosing, though rebuked, to roam,  
As rebels love to go;  
What if, sin-wrecked, and idly lost  
By every wind and wave,  
He joins the army of the lost,  
Whose march is to the grave?

## Answer.

Still, if he turns, with suppliant knee,  
Though vile he never trod  
This earth—by him who stained the tree,  
That man's Elect of God!  
And God will find him, though he dwell  
Where darkness hath its seat,  
Will reach him through the waves of hell  
Were surging at his feet!

## Question.

Yet, what, if having tasted bliss  
Unspokeable, he goes  
Away from Christ, and with a kiss  
Betrays him to his foes?  
Is he, who takes the Bread and Wine,  
And takes the price of blood,  
Yes, glories upon her silver's shrine,  
Indeed, Elect of God?

## Answer.

Thou art the man!—what hast thou done!  
Say, wretch, for which of all  
His gifts, thy treason, that hath won  
For thee, such dreadful fall!  
Yet turn! turn! turn! Wondrous Love!  
Though thou the depths has trod—  
If thou repent, will lift above  
Thy sin, the Elect of God!

## The Seventh Plague of Egypt.

BY REV. GEORGE CROLY.

Twas morn—the rising splend'or roll'd  
On marble towers and roofs of gold;  
Hall, court, and gallery below;  
Were crowded with a living flow;  
Egyptian, Arab, Nubian there,  
The beauteous of the bow and spear;  
The hoary priest, the Chaldee sage,  
The slave, the gem'd and glittering page—  
Helm, turban, and diara, shone  
A dazzling ring round Pharaoh's throne.

There came a man—the human tide  
Shrank backward from his stately stride;  
His cheek with storm and time was fann'd;  
A shepherd's staff was in his hand;  
A shudder of instinctive fear  
Told the dark king what step was near,  
On through the host the stranger came,  
It parted round his form like flame.

He stoop'd not at the footstool stone,  
He clasp'd not sandal, kiss'd not throne;  
Erect he stood amid the ring,  
His only words—"Be just, O King!"  
On Pharaoh's cheek the blood flush'd high,  
A fire was in his sullen eye;  
Yet, on the Chief of Israel  
No arrows of his thousands fell;  
All mute and moveless as the grave  
Stood coiled the satrap and the slave.

"Thou'rt come," at length the monarch spoke,  
Haughty and high the words outbreak;  
"Is Israel weary of its fare,  
The forehead peef'd the shoulders bare?  
Take back the answer to your hand;  
Go, reap the wind; go, plough the sand;  
Go, vilest of the living vile,  
To build the never-ending pile,  
Till darkest of the nameless dead,  
The vulture on their flesh is fed,  
What better asks the howling slave  
Than the base life our bounty gave?"

Shouted in pride the turban'd peers,  
Uplash'd to heaven the golden spears,  
"King! thou and thine are doom'd!"—Behold  
The prophet spoke.—The thunder roll'd;  
Along the pathway of the sun,  
Sail'd vapory mountains, wild and dun,  
"Yet there is time," the prophet said—  
He raised his staff—the storm was stay'd,  
"King! be the word of freedom given,  
What art thou, man, to war with heaven?"

There came no word.—The thunder broke,  
Like a high city's final smoke,  
Thick, lurid, stifling red with flame,  
Through court and hall the vapors came  
Loose as the stubble in the field,  
Wide flew the men of spear and shield,  
Scatter'd like foam along the wave,  
Flew the proud pageant, prince and slave  
On, in the chains of terror bound,  
Lay, corpse-like, on the smouldering ground.  
"Speak king!—the wrath is but begun,  
Still dumb!—Then, heaven, thy will be done!"

Echoed from earth a hollow roar,  
Like motion on the midnight shore;  
A sheet of lightning o'er them wheel'd  
The solid ground beneath them reel'd;

In dust sank roof and battlement;  
Like webs the giant walls were rent;  
Red, broad, before his startled gaze,  
The monarch saw his Egypt blaze.  
Still swell'd the plague—the flame grew pale;  
Burst from the clouds the charge of hail,  
With arrowy keenness, iron weight,  
Down pour'd the ministers of fate;  
Till men and cattle, crushed, conceal'd,  
Cover'd with death the boundless field.

Still swell'd the plague—up rose the blast,  
The avenger, fit to be the last;  
On ocean, river, forest, vale,  
Thunder'd at once the mighty gale,  
Before the whirlwind rent the sea—  
A thousand ships were on the wave—  
Where are they?—Ask that foaming grave!  
Down go the hope, the pride of years,  
Down go the myriad mariners;  
The richest of Earth's richest zone,  
Gone! like a flash of lightning, gone!

And, lo! that first fierce triumph o'er,  
Swell'd Ocean on the shrieking shore;  
Still onward, onward dark and wide,  
Engulfed the land the furious tide,  
Then bow'd thy spirit, stubborn king,  
Thou serpent, reft of fang and sting;  
'Humbled, before the prophet's knee,  
He groan'd "Be injured Israel free."

To heaven the sage unpraised the wand;  
Back roll'd the deluge from the land;  
Back to its caverns sank the gale;  
Fled from the noon the vapors pale,  
Broad burn'd again the joyous sun;  
The hour of wrath and death was done.

## Beautiful Extract.

Blest be the Hand Divine, which gently laid  
My heart at rest, beneath this humble shed.  
The world's a stately bark on dangerous seas,  
With pleasure seen, but boarded at our peril;  
Here, on a single plank, thrown safe ashore,  
I hear the tumult of the distant storm;  
As that of seas remote, or dying storms;  
And meditate on scenes more still,  
Pursue my theme, and fight the fear of death,  
Here like a shepherd gazing from his hut,  
Touching his reed, or leaning on his staff,  
Eager ambition's fiery chase I see;  
I see the circling hunt of not-y-moons,  
But law's enclosure, leap the mounds of right,  
Pursuing and pursued, each other's prey;  
As wolves for rapine, as the fox for wiles;  
Till death, that mighty hunter, earths them all.  
Yours.

## Miscellany.

From the New York Observer.

Cheever's Letters from Spain and Portugal.  
Superstition of the Cathedral and Churches in  
Lisbon—Worship of St. Anthony.—The holy  
and immortal crows.—The English bury-  
ing ground.—Tombs of Doddridge and  
Fielding.

The morning of my departure from Lisbon, I  
strolled into the cathedral, and some of the  
churches which I had visited. The cathedral is  
a miserable building within, though not desti-  
tute of dignity without, and situated in a fine  
commanding position. A church stands close  
beside it, and in both these temples of idolatry  
the evidences of degrading superstition were  
most melancholy and disgusting. It was the  
hour of mass, and around the altar at which the  
priests were officiating, a motley crowd as usual  
kneel'd, and crossed themselves and smote their  
breasts in unison. Nor was it merely the lower  
class of the people. Well dressed and respect-  
able looking men and women might be seen upon  
their knees, with their strings of beads in their  
hands, their lips and their fingers moving in ac-  
cordance, the first in repetition of Ave Marias,  
and the last to count the requisite sum of ejacu-  
lations. Others were kneeling with clasped  
hands and eyes directed towards the great altar,  
without apparently the slightest thought of a  
being greater than the temple.

In one of the churches my attention was  
arrested by the particular reverence paid to a pic-  
ture of St. Anthony. The saint's feet were al-  
most obliterated from the canvass, and the whole  
lower portion of the picture dirtied and defaced  
by the kisses of its worshippers, and the applica-  
tion of their cheeks and foreheads in token of  
adoration. A small flight of steps was placed  
at the foot of the picture, that the devotees might  
reach it with convenience. A laborer with his  
pack, and a degraded looking peasant, when they  
had knelt at the service of the mass, ap-  
proached the picture, kissed it and bowed before it  
with great reverence and awe, and then left the  
church, apparently well satisfied with the extent  
of their devotion. Beside this picture was  
another of the same saint, and near it an abun-  
dant quantity of wax fingers and toes, legs and  
arms, heads and bodies, hung against the wall,  
attesting the power and compassion of the saint  
in the miraculous cures he was always performing.

But the most extraordinary proof of the su-  
perstition of the people, in which the whole king-  
dom still lingers, is to be found in the saint-  
ship of an old crow, which is maintained, guar-  
ded, and I might almost say worshipped, in one  
of the chapels in the cathedral. The legend  
connected with these holy ravens is also that of  
the history of the famous St. Vincent. Cape  
St. Vincent, you are aware, is the name of the  
outstanding promontory of Portugal in the Atlan-  
tic, the first land we made in sailing across the  
ocean. I have been told that the crows kept in  
the cathedral are those which, some two or three  
hundred years ago, piloted St. Anthony in-  
to the harbor, when he was shipwrecked, or rather  
when he had been blown off the coast and lost his  
reckoning. But the most correct version of the story  
seems to be this: that St. Vincent (not St. Anthony)  
having been basely murdered at sea, these two pious  
crows guarded his dead body in a boat, brought it  
safely to land, and discovered his murderers; for  
which signal service they have lived a charmed life  
ever since, (that is some four hundred years,) and  
are at this moment maintained and fed with great  
reverence in the cathedral. My companions,  
while I was busy in another part of the build-  
ing, told me that they found two soldiers  
keeping perpetual guard over those immortal  
black crows, but I thought they were only add-  
ing a joke to the miracle. However, no longer  
ago than when Mr. Beckford visited Lisbon he  
was carried to see those crows with great  
state and solemnity, and much as he longed to  
propose some skeptical questions as to the per-

sonal identity of the creatures with the crows of  
St. Vincent's time, he thought it most prudent  
to repress both his risibility and incredulity. Half  
Lisbon believes as fully in the crows' identi-  
cal and miraculous antiquity, as in the Pope's  
supremacy; and the other half, would not dare  
to breathe a suspicion. What a detestable  
force! And what an evidence of the pitiable  
state of degradation, to which the habit of Pop-  
ish superstition has reduced its captives! I wonder  
they do not undertake to show the ravens that  
fed Elijah.

There was a time when there was something  
better, even here. The old Catholic superstitions,  
heavily believed, were better, even in Spain  
and Portugal, than modern French infidel-  
ity. We talk of the form of godliness with-  
out its power; really the form of superstition  
without its honesty is almost as bad; the form  
of superstition, with the power of infidelity.  
This is what you see in these countries, the  
skeletons of old dead superstitions still hung up  
to frighten the people. The olden time was  
better, and yet perhaps this transition state is  
necessary before getting into the life of truth  
and piety. I am of the opinion of Jean Paul,  
and like him am ready to figure to myself in-  
dulgently, how many a fevered bosom even here  
may once have caught fresh air; how many a  
breathing sigh, how many a sanctifying prayer,  
may have been uttered here; and how the poor  
people, sunk in the deepest shaft of mockery,  
beheld, not indeed the quickening sun of our liv-  
ing day, but, like other minors, some star of the  
second day—even that is something. And I  
would rather dwell in the dim fog of superstition,  
than an air rarefied to nothing by the air-pump  
of unbelief, in which the pulsing breast expires,  
vainly and convulsively gasping for breath.

The English burying ground is said to be the  
most beautiful spot in Lisbon. It is a spot  
endowed and hallowed as the place where sleep  
the mortal remains of the author of the "Rise  
and Progress of Religion in the Soul." You  
can more easily imagine my feelings of regret  
and disappointment, than I can describe them,  
when I was reminded of this circumstance too  
late to admit of a visit to the enclosure. A la-  
dy of our party had visited it while we were  
beside the sepulchre. I thought I would have  
relinquished every thing else that I had seen and  
learned in Portugal for the sake of such an en-  
joyment. She described it to me as a plain  
marble monument, and the burying ground as  
filled with flowers disposed in the most beauti-  
ful variety. I would like to have stood in such a  
region of Romish darkness, beside the tomb of  
Doddridge, the tomb of one who had been  
honored as the author of the Rise and Progress,  
in being the instrument of leading, perhaps, a  
greater number of souls to the Lamb of God,  
than any other writer except Bunyan, and Bax-  
ter. What a contrast between the feelings with  
which a Protestant approaches a spot so consecrated,  
and those which lead a superstitious Catholic  
to the shrines and relics of his favorite saints!

In the same burying-ground are deposited the  
ashes of a man of genius, but not of moral  
worth; a man of whom it may be said, notwith-  
standing all the beauty of his writings, that it  
had been better for the world if he had never  
been born. This is Fielding. The author of  
Tom Jones, and the author of the rise and Pro-  
gress of Religion in the Soul, sleep side by side  
in the same plot of earth; but with regard to  
the latter, the instrument of leading, perhaps, a  
greater number of souls to the Lamb of God,  
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Wien was tyranny ever known to remit its ex-  
actions on the weak until compelled to do so? The  
British Parliament has never itself favored any  
species of abolition of oppression. When it aboli-  
shed W. I. Slavery, it did it under the compul-  
sory force exerted by the Abolitionists among the people.  
Americans are apt to accuse the English Abolition-  
ists of hypocrisy, alleging that they were fierce  
for abolishing W. I. slavery, while they care nothing  
for East India slavery or home oppression.—  
This allegation is unjust, and arises from confound-  
ing Abolitionists with the members of Parliament.  
There have been and are now a very few Abolition-  
ists in that body, but there are very many a-  
mong the people. These are constantly and ear-  
nestly urging the abolition of the slavery of the  
East and correction of the bad legislation at home.  
The following from the Emancipator shows that a  
home Reformation must soon take place.

From our Correspondent in England.

LEADS, Oct. 18th, 1841.  
Mr. Leavitt—I detested writing for the last  
steamer, in the hope of being able, ere this, to  
communicate more satisfactory intelligence than  
I then could. With the approach of winter,  
however, the prospects of this country become  
still more gloomy. A short period of what was  
called good weather, (that is, rain only every  
other day) enabled the farmers to secure a part  
of the grain crop—though damaged by previous  
wet weather. After a couple of weeks in the  
middle of harvest, however, the rains recommen-  
ced, and since then the country has been  
drenched. In the northern parts of the king-  
dom large quantities of grain are still exposed  
in the field. Much that was supposed to have  
been secured is found to have received injury  
in the stack. That part of the new crop which  
has been threshed is generally reported as much  
below the average yield, both in quantity and

quality. The potato crop has also failed to a  
large extent throughout the kingdom. In the  
latter part of September the average price of  
wheat was worked up to 72 and 73 shillings  
per quarter of eight bushels, and large quanti-  
ties were entered for consumption at from 1s. to 2s.  
8d duty per quarter. The price has now fallen  
to 66s per qr., and the duty risen to 20s 8d.—  
The foreign wheat entered is now fast going in  
to the general consumption, and it will not be  
long before the price will be up again to the  
starving point.

The distress is great throughout the country.  
Thousands are totally destitute of employment.  
Cases of death by starvation are daily occurring.  
In some instances, whole families have starved  
to death together. The condition of the agri-  
cultural laborer is in many parts even more de-  
plorable than that of the manufacturing class;  
they have no power to eat of the fruits of the  
lands they till.  
Parliament has met and done nothing, but to  
continue the present poor law, authorize a loan  
for present purposes, and make arrangements  
for fitting up and ventilating the Parliament  
House. The subject which was uppermost in  
men's minds would out; they could discuss  
nothing but the Corn Law from day to day.—  
The Tories are determined to do nothing more  
than lower and equalize the sliding scale a little.  
The Corn Law repealers are too much engaged  
in looking to Parliament and great men for re-  
lief, although they acknowledge that they will  
grant nothing until forced to it by influences out  
of doors.

The Whig party in this country may be con-  
sidered defunct. Unless the whole aspect of  
things is changed by rebellion or war, the strife  
will soon be between radical and Tories, the peo-  
ple and the aristocracy. The body of the peo-  
ple are for the repeal of the corn law, but in the  
agricultural districts they dare not act for fear  
of incurring the displeasure of the landowners.  
The Chartists, too, who compose a body of the  
common people have much influence among the  
working classes, refuse to act with the corn law  
repealers, although they say they are opposed to  
the corn law. They cry out for liberty, but I  
fear many of them have none of the spirit of lib-  
erty in them, and no conception of what true lib-  
erty is. They interfere with all sorts of meet-  
ings into which they can introduce themselves,  
and break them up by riotous proceedings, often  
doing damage to persons and property.

It is not to be concealed that among the com-  
mon classes in this country there is cherished a  
deep feeling of resentment, bordering upon hate,  
against the rich and the high born. The present  
distress tends to augment this feeling. The  
starving workman is constantly contrasting his  
condition with the luxury and extravagance of  
the rich. The cold wave of poverty and desol-  
ation is daily ascending higher into the ranks  
of society, the people are increasing at the rate  
of a thousand per day, while capital is constan-  
tly diminishing, and trade falling off, and the  
produce of agriculture becoming less instead of  
increasing, under the forced system which has  
been adopted. Many of the public journals de-  
clare that unless the present urgent distress is  
relieved, the only way of keeping down the peo-  
ple is by sending bayonets and bullets through  
their hearts. I am informed in Manchester, by  
men of undoubted veracity, that several bands,  
organized to break into the provision shops, have  
been broken up by the more reflecting and pa-  
tient among the people, but they declare that  
they cannot restrain such attempts long, if the  
suffering continues to augment. The Tories  
look very coolly on this state of things, and seem  
rather to desire an outbreak than otherwise; that  
they may make it the pretext and occasion of  
ruling with a strong hand.

England is at present surrounded by difficul-  
ties and dangers of no common kind. The  
British system has apparently been expanded to  
its utmost tension. Stringent measures have  
been taken for the collection of the taxes; but  
on the part of the people there has been sundry  
demonstrations with reference to a general de-  
termination not to pay the taxes or purchase  
goods seized for taxes until justice is done the  
people. I send you a little paper which is in cir-  
culation on the subject. The multitude, how-  
ever, are not up to the high-minded views of the  
paper mentioned.

## Lecture of Eliza Burritt, A. M.

This gentleman, well known as "the learned  
blacksmith," has been in this city during the  
past week, delivering lectures before various sci-  
entific associations. On Monday evening he  
addressed the Mercantile Library Association,  
on Tuesday evening the Mechanics' Institute,  
and on Wednesday evening the N. York Lyceum,  
in the Broadway Tabernacle. The last was  
the only lecture we were able to hear. At an  
early hour a large assembly were gathered, at-  
tracted by Mr. Burritt's reputation as a self-made  
man, and a strong anxiety was manifested to  
see an individual who by his own unaided exer-  
tions, had overcome untold obstacles, and mas-  
tered more than fifty of the various languages of  
the earth.

The theme of the lecturer was happily chosen.  
It was his grand object to demonstrate that  
success in intellectual efforts is to be sought by  
perseverance, and not by reliance on native gen-  
ius. He contended that the education of chil-  
dren begins with the inculcation of the heathen  
doctrine that *genius* is a sort of inspiration, with-  
out which eminence cannot be secured, and  
with which success is certain, though no effort  
is made. This thought he illustrated with great  
beauty and power, and demonstrated its super-  
lative folly and the evils of which it is the  
unfailing source. Showing the steps by which  
physical difficulties are surmounted with inces-  
sant toil proportioned to the magnitude of the  
object in view, he reasoned from analogy that  
intellectual achievements were to be made by the  
like exertions; and referring to the names of  
those who in the world's history are on the sum-  
mit of fame in the arts and sciences, he con-  
tended that if their early efforts could be known,  
undoubted evidence would be furnished that  
from the most humble beginnings they fought  
their own way up to greatness. Having com-  
pletely established his main position, Mr. Burritt  
concluded his lecture by a most eloquent appeal  
to YOUNG MEN, to rely on their own exertions for  
success in every enterprise which they should  
undertake.

Both as a speaker and writer, Mr. Burritt far  
exceeded the expectations of the audience. He  
had been known to them merely as one who had  
made himself the master of numerous languages,  
and they were not prepared to listen to a forcible  
speaker, pronouncing a discourse peculiar for  
the splendor of its diction, the richness and  
strength of its figures, and the power of its  
thought. His voice was seriously affected by a  
severe cold, so that at the outset it was feared

that he would be compelled to desist; but over-  
coming the difficulty as he proceeded, he en-  
chained the attention of the large assembly, and  
received, as he justly merited, the liveliest as-  
surances of their high gratification. The strength  
of language with which Mr. B.'s thoughts were  
clothed, was wonderful. His sentences came  
forth as if they had been forged on his own an-  
vil; every word a blow. As improvement is  
his aim, he will doubtless prune his style of some  
of its present redundancies, and avoid the repe-  
tition of the same thought after it has been urged  
with sufficient force. Notwithstanding these  
defects, we heard him as a living and astonish-  
ing evidence of the truth of the doctrine he was  
defending. He stood up, a young American,  
but thirty years of age, who had spent the early  
part of his life at a laborious trade; commen-  
ced a course of study at the age of twenty-one,  
and daily pursuing his trade as the only means  
of his support, in nine years, without the aid of  
native genius, and almost without the aid of  
teachers, had become one of the most learned  
men of the age. *Nascitur non fit* is a lie, said  
Mr. Burritt; and his own history is the best  
possible demonstration of the truth that great  
men are made by their own exertions, not born  
to rise.

We trust that the example of Mr. Burritt may  
stimulate the young men of this country to man-  
ly efforts in the pursuit of knowledge; and  
especially that the Lyceum before which this lec-  
ture was delivered, may be permanently benefi-  
ted by the importance of truths which he enfor-  
ced so happily upon their attention.  
New York Observer.

## Kindness in Conversation.

There is no way in which men can do good  
to others with so little expense and trouble as by  
kindness in conversation. 'Words,' it is some-  
times said, 'cost nothing.' At any rate, kind  
words cost no more than those which are harsh  
and piercing. But kind words are often more  
valued than the most costly gifts, and they are  
often regarded among the best tokens of a de-  
voted heart. Kind words are very common, they  
are so cheap; but there are many who have a  
large assortment of all other language except  
kindness. They have many bitter words, and  
learned words in abundance; but their stock of  
kind words is small. The churl himself, one  
might suppose, would not grudge a little kind-  
ness in his language, however closely he clings  
to his money; but there are persons who draw  
on their kindness with more reluctance than on  
their purses.

Some use grating words, because they are of  
a morose disposition. Their language, as well  
as their manners, show an unfeeling heart. Others  
use rough words out of an affection of  
frankness. They may be severe in their re-  
marks, but they claim that they are open and  
independent, and will not be trammelled. They  
are not flatterers, they say, and this they think  
enough for all the cutting speech which they  
employ. Others wish to be thought witty, and  
they will with equal indifference wound the feel-  
ings of friend or foe, to show their smartness.  
Some are envious, and cannot bear to speak  
kindly of others or to them, because they do not  
wish to add to their happiness. Others are so  
illiberal that they seem to take delight in using  
unkind words when their intentions are good  
and their feelings are warm. Their words are  
rougher than their hearts; they will make a com-  
fort of ease and property to promote comfort,  
while they will not deign to employ the terms  
of courtesy and kindness. Of these, the Scotch  
have an impressive proverb, that 'their bark is  
worse than their bite.'—*Charleston Observer.*

SUDDEN DEATH. Hon. Abijah Smith of  
Waterville, was found dead in his bed on Sat-  
urday morning, the 6th ult. He retired to bed  
slightly indisposed, and was dead when his wife  
awoke in the morning.—*Boston Times.*

## Something New for Worcester.

## DAVID CURTIS

WOULD respectfully inform the inhabitants of Wor-  
cester and vicinity that he has taken the Store No.  
5, Stone Block, for the purpose of vending  
HAVANA CIGARS

Being extensively engaged in the manufacturing of Ci-  
gars, etc., he is enabled to supply consumers on re-  
asonable terms as they can be purchased in New York or  
elsewhere.  
November 17, 1841. 645

## Pilot and Beaver Cloths, Heavy

Broad Cloths, &c.  
50 ps. of Pilot and Beaver Cloths,  
125 ps. Heavy Broad Cloths,  
85 ps. Heavy Cassimeres, &c. &c.  
This week receiving and for sale UNUSUALLY CHEAP  
by ORRIN RAWSON. 647

## Pilot and Beaver Cloths.

BROAD CLOTHS—CASSIMERES &c.  
85 ps. of Pilot and Beaver Cloths from 1 00 to 4 00  
per yard.  
225 ps. of Broad Cloths from 1 00 to 5 00.  
150 ps. of Heavy Cassimeres from 50 cts. to  
50 ps. of Shirts Grey from 62 to 92 cts.  
100 ps. of Linens from 20 to 75 cts.  
175 ps. of Flannels (all colors) from 18 to 62 cts.  
Together with a great variety of Fall and Winter goods  
this week receiving and for sale cheaper than at any other  
store in Worcester, by  
ORRIN RAWSON. 643

## Boots and Shoes.

THE Subscriber has on hand a large assortment of  
Gents', Ladies', Misses', Boys and Children's Boots  
and Shoes, of almost all descriptions, many of which are  
of his own manufacture, and others direct from some of  
the best manufacturers in New England.  
Together with an extensive assortment of Lasts, Boot-  
trees, Pegs, Nails, Shoe Tools, Findings and Trimmings.  
All of which are offered at the most reasonable terms.  
Boots and Shoes made to measure. Repairing done in  
the best manner, with dispatch, at No. 8, Goddard's Row,  
Worcester, July 7. 1841. AARON STONE, Jr., Agt.

## SPALDING &amp; HARRINGTON,

Wholesale and Retail Dealers in  
Dye Stuffs, Medicines, Paints,  
Oils, Window Glass, and  
Manufacturers articles  
generally.

## SIGN OF THE GOOD SAMARITAN

Worcester, Aug. 24, 1841. 647

## Rubbers! Rubbers!

JUST received a Large Lot of Men's, Women's, Men's  
and Children's Rubbers, of the best quality, and se-  
lected particularly for Retailing.  
They will be sold by the single pair or dozen very low  
at No. 5 GODDARD'S ROW, by  
AARON STONE, Jr., Agt.  
Worcester, Sept. 22, 1841. 39 1/2

## CORNELL'S PATENT



## ROTARY METALLIC HONE

THE subscriber would respectfully inform the public  
that he is manufacturing at COURT HILL, ap-  
posite the Court House, Worcester, Mass., and has con-  
stantly on hand and for sale,  
Cornell's Patent Rotary Metallic Hone,

which enables the operator, however unskilful, to hone  
a Razor in the most finished manner, simply by  
turning a crank.

By the use of this machine, a much more perfect edge  
is obtained, than with the common hone, as the razor is  
wholly controlled by the machine while in the operation  
of being honed, and consequently not dependent upon any  
skill of the operator—thus enabling any one to avoid the  
inconvenient and painful task of sharpening with a stone not  
properly fitted.  
FRANCIS THAXTER,  
Worcester, June 30, 1841. 261

## Cabinet Furniture and Chairs



## LANSFORD WOOD, Agent, at his Ware Rooms

Main st., a few doors south of Thomas's Temperance  
Exchange, WORCESTER.  
Has for sale, and is constantly manufacturing a variety  
of CABINET FURNITURE, consisting in part of Side-  
boards; Secretaries; French Bureaux; Grecian Dining  
Pembroke, Work, Centre and Card Tables; Adams's pa-  
tent swell Bedsteads, and various other kinds, and  
a large assortment of Sofas and Mahogany Rocking  
Chairs.

Mahogany Pulpits and Communion Tables made to  
order.  
Mahogany Looking Glass, Portrait and Picture Frames.  
Palm leaf and Hair Mattresses and Feather, &c.  
CHAIRS of every description, for sale Wholesale and  
Retail, at the above place, as low as can be bought else-  
where.

Purchasers are respectfully invited to call and examine  
for themselves as to prices and quality.  
SEVEN, CHAIRS & CANNERS  
TAL PAINTING,  
And Gilding, done at the same place by  
FRANCIS WOOD.  
Worcester, April 8, 1840.

## Boston &amp; Worcester Rail Road.

## WINTER ARRANGEMENT.

Commencing on Monday, November 22d.  
TRAINS will run daily, except Sundays, as follows:  
Leave Boston at 7 A. M., 1 P. M. and 3 P. M., and  
Leave Worcester at 6 A. M., 9 A. M. and 4 P. M.  
Stopping at the Way Stations.  
The New York Steamboat Train, via Norwich, will  
leave Boston at 4 o'clock, P. M., on Tuesday, Thurs-  
day and Saturday, stopping only at Framingham.  
A Mail Train, on Sunday, will leave Worcester at 6  
A. M.; Boston at 1 P. M.  
All Baggage at the risk of its owner.  
Nov. 17, 1841. WM. PARKER, Superintendent.

## NORWICH AND WORCESTER RAIL ROAD.

## RAILROAD &amp; STEAMBOAT LINE BETWEEN

BOSTON AND NEW YORK.  
THE New York Steamboat Train will leave Bos-  
ton at 4 o'clock, P. M., and Worcester every Tues-  
day, Thursday and Saturday,